

asked Didnot to help her - Would he direct her
studies? This he could not undertake, but he succeeded
in representing his wife's noble aspirations &
the Princess that he got from him & her own consent
to her plan of ~~secluding~~ ^{devoting herself} to the training
herself for the education of her children.

At the age of twenty-four, we find her established in
a small out-of-the-way house near the Hague, ^{devoting herself} ~~living~~
with passionate energy to a course of scientific
study. I sketched out for her by Hersteinhaus
Mathematics, languages, Greek literature, the
Platonic philosophy - her was first in this magnificent
soul, set ground away laboriously as the poor
scholar who learns for his living. As for religion, that
was for the people: persons of education did not
believe the fospel, else, how could they ignore its
teachings in their lives? Prompted up a Catholic, intimate
with many Protestants, she had never come into contact
with Christianity, never glanced in that direction for
the impulse & the guidance ~~definitely~~ ^{definitely} looking to her
own life.

In the interest of her own studies, the Princess did
not forget that she was working for her children, when
rumours ~~about her work~~ came to her of Fürstenbergs
great work at Mühlentland, she determined to consult
him about the bringing up of her own. She visited Mühlent
with this intent, intending to settle herself with her children

in a quiet-house on the banks of the Lake of Geneva. But
the severity & practical power of the Princess determined her
to live where she could always enjoy the advantage of his
counsel & support, wherefore, she took up her abode at
Münster.

Princesses fallacies was not long in pointing out that the
wise statesman & she occupied different stand points.
While the ecclesiastical dignitaries were men of
the world, the burgesses of Münster were given over to luxury
vice, Fürstenberg, "partaked amongst the unfaithful band,"
was an ardent Christian, his Christianity was the
master power of the ^{conscience} administration which drew upon
him the eyes of Europe. As he was prejudiced of
education, to be tolerated & excused in one otherwise
appropriately to be revered, did the princess regard
the principles to which the life she admired owed
all its elevation.

"Do not try to convert me, I beg of you! Be my
friend in all else, but not in this; leave me to myself.
How could I endure the desecration of any thought
of God except such as He himself has formed in
my heart. I do not deny Christianity, - far from
it - it is the religion of the multitude. But I?
I know nothing. Who can I know?" ^{Three or four}
Fürstenberg let her alone, until, after a few years
residence in Münster, she fell ill, & was like to
die; & then his good Catholic sent a priest to her,

Max Pauls:
 the Story of a Man's Life
 by Heinrich Heine

Substitute 'Perthes' for 'Pauls' & the meeting with Jacobi
 was very much as we have described it. But—

the extraordinary fascination which Jacobi came to exercise
 over our hero began with Waldemar. ~~He is a man of~~
~~letters to say that his beginning romance the greater~~
~~delightful philosophy, about at his worst. The medium man~~
 is ^{small trace of his romance, as} impelled by the overstrained delicacy, the exaggerated
 uncomfortable generosity, the confronting of things human
 with things divine, the assumption that ~~the~~ ^{the} resurrection
 scales heaven, ~~things~~ blessed is to who gives up his
 human love out of necessity and of duty, but for
 the sake of the higher blessedness that comes of
 transmigration. These things have no attraction for us.
 But towards the end of the last century, Philosophy
 had found to feed; if, in France, the first books like
 in Germany, sentiment was the more delicate product,
 generosity could not be too genuinely, ^{genuinely} ~~sentimental~~, for
 him drawn for the most of young Germany.
Waldemar, philosophic novel as it is, is an ephemeral
 work inasmuch as it is the expression of passing ^{the more} philosophical
 feeling. But its influence was ^{the more} penetrating
 even in that its range was limited. ^{the who speaks &}
 his own age is perhaps more certain of an audience.

applauded. For him, this was better than to halt between
two opinions, though for them, passionate Bibb-lovers,
some of them, each change of front was a thing incomprehensible.
He knew how his 'Apologia' followed in due course -
a "History of the Religion of Jesus Christ" - meant to
show what-formet was common to all Christian communities.
His defense of the Church of his adoption was original;
from the Old Testament, from a comparative survey
of the religions of the East, - he established that
Revelation & human intuitions alike point to the
need of continual sacrifices, it was but a step
to prove that - the Church which still exercised sacrificial
functions best fulfilled the Scriptures & satisfied
the soul.

But - we are tempted to linger too long over
Friedrich Schlegel; there was his brother, Count
Christian, of less peaceful manners, perhaps,
but of greater energy, more brilliant-wit, more
able to meet the savants who fathered at her
husband's house on equal terms, so profound
was his learning, so keen his intellect. There was
yes, the friend of the brothers, a poet too, steeped in
the life in antiquity. This was Count-Platen,
aristocrat of the aristocrats, zealous for the

Augustine Confessions, but - so noble & graceful & refined
in manners, that men forgave where they did
not agree with him. In there was anything left to his
account - his wife gave him all hearts by the brightness
of her mind & the sweetness of her piety.

Minister of out-of-Holstein, was once enough
for social intercourse, & here was the intense interest
of social problems capably handled. The Baron Kriestenberg
brought his whole force of character into the working
of a problem that most men would have given
up as hopeless - the administration of ecclesiastical
government. He effected no political changes
whatsoever, meddled with no existing institutions,
kept without any political machinery, he carried
the province of Minister to a social level hardly
ever attained under a Church government -
Capital Schools, energetic people, manufactures,
agriculture, an educated clergy, was the notable
signs which distinguished Ministerland, thought
no other man of all nations to see how he did it.
Some watched his experiments with keener interest
than his Holstein friends.

He must have the readers to forgive us for
inserting so many colourless sentences, on

then he also speaks to all eyes. Younger generation
doomed to both inevitable death this hundred of years
of atonement.

If Walden seems as a violent irregular to the heart-shock
what was it to a heart, bruised, betrayed, as our
friends, to realize that he had lost nothing. The game was
in his hands. By a great act of self-atonement (would
be the acting out of ~~his~~ reflection, could choose to be
rejected; could choose to love the man he should love
& cherish him as his own flesh. Here was a man outlook
into that world of exalted thought & action where a man,
by choosing, rejects his felt-~~attraction~~ ^{human} ever so
attractive to ~~him~~, nor did he perceive that he betrayed
his instructions, 'Walden's' tones, & is beloved, but
chooses, in cold blood, not to marry the woman he
loves, but another, who is supposed to have more of
of the much qualities proper in a wife. His own
is a married man is a married man
his former passion ^{ascends itself} ~~is~~ fully returned by the
other ^{large} ~~that~~, though the idea that she is loved by another
woman's husband is too revolting to his purity to
be accepted. Here we have a familiar situation - the
prelude to a tale of sin & shame? By no means
in the author's mind. It is in critical situation that
the end points to a paradox. The woman is did not
marry comes the wife, cherishes the children lives for the
family of Walden, & he & she with the poor wife perpetually
one with one another in acts of unselfishness of themselves)
delicacy & unselfishness generosity - Every one is
uncomfortable but then, every one is glad of the
opportunity to be so. Here is the 'Punch' he felt

She dismissed the priest, for his Sacraments were as
the merest trifling to her. But her long illness &
slow recovery did not leave her quite as before. A
horrible discovery of herself took place. She found that she
was the merest - slave to literary ambition & the pride
of learning, & she was too noble at heart not to perceive
that this form of vanity was as ignoble as another.
"With this discovery," she says, "all pleasure in myself
vanished." She went about after this calamity as humbly
if not a happier woman.

And now another difficulty presented itself; her
children were getting old enough to receive religious

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